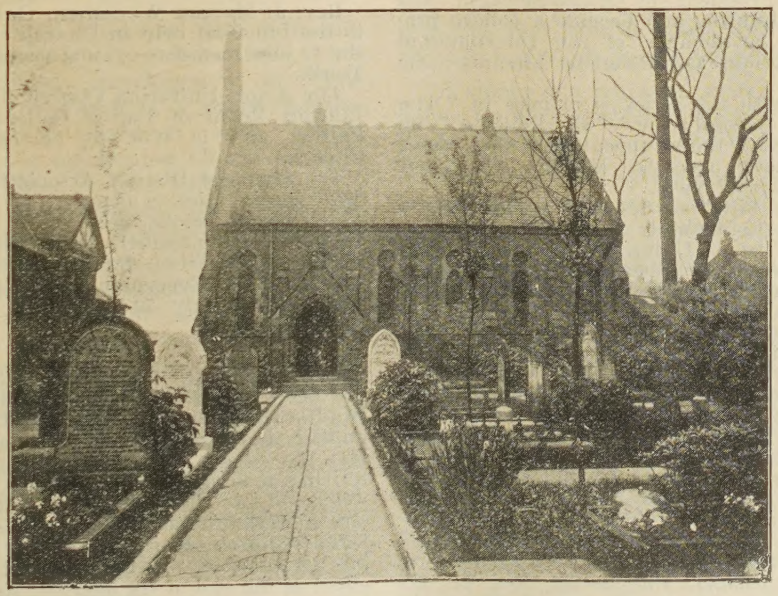
# UNITARIAN MONTHLY

**An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.**

**No. 265 (Vol. XXII.—11).** NOVEMBER, 1925. **ONE PENNY.**



DOB LANE CHAPEL, FAILSWORTH, MANCHESTER—(See page 137).

# Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
**An Organ for the propagation of**
**THE DOCTRINE OF UNITY**
**In Religion, Theology, Philosophy and Society.**

EDITOR'S ADDRESS:—
36, AVENUE ROAD, BELMONT, Surrey.
Tel.: Sutton 806.

TO CORRESPONDENTS: Will correspondents please note that limits of space in this magazine do not allow for extended reports?

ALL ORDERS AND PAYMENTS for copies of this Monthly should be sent direct to the Editor.

CALENDAR MATTER should be sent direct to the printers to save the time of a post: Address—"Herald" Office, Cavendish Works, Ashton-under-Lyne.

READERS AND CHURCHES please take note that a parcel of back numbers of the "Unitarian Monthly," 100 copies, for propaganda distribution can be sent for cost of carriage, on application to the Editor.

Dr. Masaryk, President of Czecko-Slovakia, was formerly a blacksmith and became a college professor. He was a member of the International Congress of Unitarians and Religious Liberals some years ago.

In connection with the series of articles in "The Daily Express" recently on "My Religion," by well-known novelist, there appeared in that paper a portion of the letter from Dr. Mellone, which put the Unitarian point of view.

"The Christian Life" of September 26th, was a "Robert Spears Centennial Number," including various tributes from Unitarians to the splendid missionary work which Mr. Spears did for Unitarianism. He was born 1825 at Lemington, Northumberland, became a blacksmith, then a schoolmaster, and Methodist local preacher, and was converted from Methodism to Unitarianism by Rev. George Harris. He began Unitarian preaching 1849, and became minister successively at Sunderland, Stockton-on-Tees, Stamford Street, London, Stepney and Highgate. He was secretary of the British and Foreign Unitarian Association 1870-1876; founded 12 Unitarian Churches and nine Sunday Schools,—established "The Christian Freeman 1856, and "The Christian Life" 1876 and published "The Unitarian Handbook," and "The Record of Unitarian Worthies." He died February 25th, 1899.

At Cross Street Chapel, Manchester, Rev. H. H. Johnson gets large congregations, quite 1,000 people there Sunday evening, September 13th

On Monday, September 28th, the Council of the British and Foreign Unitarian Association met at Birmingham and held a Conference attended by representatives of district societies to discuss suggestions for a "Forward Movement." There was a good three hours discussion.

The committee of the National Conference met on the following day, Tuesday, September 29th, at the Church of the Messiah, when arrangements for the next Triennial Conference to be held in April, 1926, at Sheffield, were considered.

## THE WAYSIDE PULPIT.

NO STAR IS EVER LOST
WE ONCE HAVE SEEN;
WE ALWAYS MAY BE
WHAT WE MIGHT HAVE BEEN.
A. A. PROCTER.

Under the auspices of the committee of the National Conference there was a Recognition Service welcoming eleven new ministers into the Unitarian body, on the evening of September 28th, at the Old Meeting Church, Birmingham, three of them were women.

The Eastern Unitarian Union had its Annual Assembly at Great Yarmouth, September 24th, when it was proposed to establish new Churches at Colchester and Lowestoft.

The North-East Lancashire Sunday School Union held a Lecture School at Todmorden, for Sunday School teachers in the area. Rev. Principal H. McLachlan, of the Unitarian College, gave two lectures on Bible teaching, followed by discussion.

On Wednesday, September 30th, the South-Eastern Provincial Assembly, held its autumnal meeting at Maidstone, and the Midland Provincial Assembly met at Mansfield.

Mr. M. C. Ratter, of Manchester College, Oxford, has done three months good work at Carlisle Unitarian Church, as College vacation pastorate.

Rev. J. Morgan Whiteman, Gainsborough, testifies to the practical help in Church and School given by the 12 new members—young people of the Harvest of Youth.

The Acton Unitarian Church have removed to the Lincoln Room of Ealing College, Hamilton Road, Ealing, and is now to be called All Souls Free Church.

The Sheffield District Association has had a nine days' special mission as part of its Forward Movement which began October 4th.

Twenty new members joined the York Street Unitarian congregation, Belfast in September.

The Bootle Everyman's meeting, opened October 11th with nearly 70 attending. Rev. H. Fisher Short presiding.

MINISTERIAL CHANGES.—Rev. J. P. Rosling has been publicly welcomed to his new ministry at Bradford, Manchester; Rev. W. J. Carter, M.A., was publicly inducted at Nantwich, September 23rd; Rev. H. M. Livens has had public presentation on his retiring at Southampton, and Mr. J. R Todd has been welcomed as his successor, September 24th; Rev. Grace Mewhort was inducted minister of Banbury Unitarian Church, September 29th; Rev. J. C. Pollard has given notice of resignation at Lancaster, to take effect at the end of six months; Rev. J. Horace Short has resigned at Dob Lane, Failsworth, Manchester, ending December 31st; Rev. W. Priestley Phillips entered up his ministry at Stand Chapel, October 4th, and was publicly welcomed at a special meeting on September 30th; Rev. J. and Mrs. Worthington, received public presentations on leaving Torquay; Rev. A. Golland, M.A., was publicly welcomed to his new ministry at Hamilton Road, Liverpool, October 8th. Rev. John D. Jones, B.A., was inducted as minister of the Pontypridd Unitarian Church, October 8th; Rev. W. T. Rushrod, M.A., was welcomed at a special meeting, to his Chesham ministry, October 2nd.

## THINK BIG.

If you think you are beaten, you are.
If you think you dare not, you daren't
If you'd like to win, but you think you can't,
It's almost a cinch you won't.
If you think you'll lose you've lost, ,
For out in the world you'll find
Success begins with a fellow's will,
It's all in the state of the mind.

Full many a race is lost
'Ere ever a step is run,
And many a coward fails
'Ere ever his work's begun.

Think big and your deeds will grow,
Think small and you'll fall behind.
Think that you can and you will,
It's all in the state of the mind.

If you think you're outclassed, you are,
You've got to think high to rise.
You've got to be sure of yourself, before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can.

# Literature.

"The Life Transcendent," by Olive Mercer, L.N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, London, E.C.4. 1s. 6d. net.

"My Spiritual Pilgrimage," 32 pp., with portrait, 6d., and —"50 Questions Answered" —both by Rev. Walter Walsh, D.D.—from the Author, "Northam," Athenaeum Road, Whetstone, London. N.20.

Miss Mercer's eight chapters with introductory poems express very beautifully her thoughts on spiritual development or "The Life Transcendent." There is a sweet tenderness and delicacy, combined with robust strength that gives a quickening charm to what she has to say. There is that within man urging him to reach the heights, to pursue the ideal, and the obstructions that come in the way —trials, difficulties, suffering—all have their part in the building of character. Life's discipline develops clearer and deeper insight. Our dreams and longings impel us onward. We are creating our own future, and we are always in "The Process of Becoming." Life is full of tests: "Success in life is just as much a test for us as is failure." The law of life is within ourselves. These are some of the teachings disclosed. "God never sets before the soul unattainable summits." "It is not our ideals that fail, it is we who fail to bring them into flower and into fruit."

"The Perfect Pattern, the Image of the Beautiful, to which each of us must learn to conform, must be found within us. . . . Had we not this within us the Divine Voice would call to us in vain."

"It is an inspiring message that our own thoughts are making us, that we can blame no one for what we are, can blame no one for what we shall hereafter become."

"Steer your own ship of fate, be at your own wheel of life. You are here to be a Captain, the captain of your own soul." This reminder of Henley who wrote—

> "I am the master of my fate:
> I am the captain of my soul."—

is followed by this—"You are greater than your environment. You are greater than your heredity. You are greater than every circumstance, than every happening that can befall you, because you, the Real You, is spirit, and Spirit is Reality and can mould all things according to its vision."

"A sinner is a potential saint. That tremendous power for wrong which he uses or which uses him, is the perversion of the power for good."

"How can the New Kingdom become a wonderful reality upon earth until we understand that we are the tools through whom it must be built . . ?"

"This New Jerusalem upon the earth,
Nor death, nor pain, nor tears shall there be known,
For man shall be what God intended him—
A perfect being, who, within himself,
Shall have dominion over All-that-is."

Miss Mercer is an optimist with faith that the best will be in each and in all. Her pages are suggestive and helpful and well repay the reading.

Dr. Walsh's booklets have much in them of special interest to Unitarians. His "Spiritual Pilgrimage" is a striking story of development from Calvinism into free thought. The "50 Questions Answered" about his "Free Religious Movement" (no price given), could with but little alteration apply equally to our Unitarian Movement—which is free religion in the same sense of freedom from dogmatic bonds, our very name standing for the world Unity of Man or "World Brotherhood" as Dr. Walsh puts it. As our fellow-labourer in the same cause he has our cordial good wishes for the prosperity of his efforts. It is noted that his Sunday service is now held in the Lindsey Hall, Notting Hill Gate, London.

# Unitarianism.

Unitarianism stands for the Open Road; for Free Inquiry in Religion; its keyword is—Unity; Its theology is,—the undivided Unity of God the Father of all mankind; its sociology is,—the Unity of Man,—of all mankind as children of God; its Religion is,—the Unity of Man with God in one divine nature, and in agreement with the divine Will.

## A Progressive Faith.

Unitarianism is not an unprogressive creed, but a religion of the Open Road. The manner in which the outgrown statements of faith made by Unitarians a century ago are frequently quoted as representative of the modern message is due either to inherited prejudice, unreasonable hostility or inadequate knowledge. The misrepresentations are sometimes so contrary to the truth that Unitarians may well be excused, if they occasionally suspect the sincerity of those who make them. . . . Let it be stated definitely, therefore, that it would be impossible to-day to find any Unitarian writer who makes a distinct cleavage between God and man. . . . For many decades now, the Unitarian, to avoid confusion, has laid stress on the fact that man is divine rather than that Jesus is human. . . . The "heresy" of the Unitarian is to be found in the strength of his affirmation that every human being is a son of God and can never be deprived of his birthright. He must affirm that or surrender his deep conviction of the Universal Fatherhood of God.

Rev. ALFRED HALL, M.A., B.D.

## Jesus.

Jesus Christ is not God, but man—not the "Second Person" in the Trinity, no,—but the first person,—let us remember this,—the first person in a mighty unity of human relationships, aspirations, ideals, and realities. His mission, as we look upon it, and interpret it, was exceptional, though not of necessity supernatural; unique, but not miraculous. The attitude that we encourage towards him is the attitude of disciples to a Master, not of worshippers before God; a relationship of followers to a leader, not of suppliants who seek for grace. The emphasis we lay is not emphasis upon the nature of his being, but the nature of his life; less upon the quality of his person, than upon the quality of his precept and his great example. But let us see to it that we lay that emphasis.

—Rev. P. R. Frothingham.

## A Unitarian Avowal.

I have laboured in the full persuasion of the absolute unity of truth, and in the sole authority of reason in things moral and spiritual. I believe in no mysterious arcana into which the reverently seeking mind, if it be able, may not penetrate. Nor do I allow that any person, however exalted, or Scripture however sacred, can authoritatively over-ride those personal convictions which are lighted up by whatever of the divine may quicken and chasten the human soul. But, because to get into sympathetic touch with the master thoughts of the wisest and most spiritual of our kind is the noblest means of our enlightenment, I am proud of that religious and intellectual home that calls no good man a stranger, and which offers a generous welcome to all who seek the Eternal in spirit and in truth.

Rev. WILLIAM WOODING, B.A.

## From a Convert.

The following is from an Anglican Clergyman who became a Unitarian. He testifies that the convert "Discovers little by little that while the door is really open, and people of widely different views enter unchallenged, and work and worship together, still there exists among the Unitarians a great force of common belief. They are far closer together, even in theology—to say nothing of more important matters—than are the members of the creed-bound Church from which he comes. As he reflects on this his surprise vanishes. The like is true of all sciences which are pursued by free minds in the simple desire for truth."

## Right Opinions.

Right opinions are of supreme importance, and the duty of holding right opinions is one of paramount obligation," affirmed President A. Lawrence Lowell of Harvard University. Men conduct themselves, he said, in accordance with their opinions, or the opinions of their leaders or groups This obvious truth has been stressed in the field of religion: The most important thing about religion is doctrine, the thought and opinion of men on religion; men conduct themselves religiously in accordance with their opinions.

"This does not mean that all true men should think alike," explained President Lowell. "Men differ, must differ, and ought to differ; but that does not affect the momentous results of wrong opinions, or the imperative duty of thinking aright." Then he gave a salutary warning for this age:—

"We must beware of assuming that an idea is true because it is old or because it is new, and try simply to discover whether it is true or not. To put the matter more accurately, we must endeavour to ascertain how much of truth or error it contains." There are times of stress, he added, when men must fight for the greater truth, but "in more tranquil periods the supreme duty is to think aright."

# Jesus and Social Service.

## (10). HUMANITY IS ONE.

It has been shown in a previous paper of this series that Jesus plainly taught that the individual depends upon society and that society depends upon the individual. It has been mentioned that the parable of the Judgment (Matt. 25, 31-45.) teaches that humanity is One. The whole of mankind is so bound up in mutual interest and interdependence that as Paul said: "Whether one member suffereth, all members suffer with it" (1 Cor., 12-26.), and Jesus speaking of mankind collectively under the name "Son of Man," declared that, "Inasmuch as ye did it not unto one of these least, ye did it not unto me" (Matt. 25-45.)

A child can easily be made to understand that all the parts of a machine are one machine, as the works of a clock, and that the whole depends upon every part and that every part depends on all the other parts; or that all the members of a Choir—a band of music—an orchestra—are one choir—band—orchestra, and that the harmony of the whole is made by each part acting in agreement with all the other parts, and that one part out of tune makes discord of the whole. If one suffer all suffer; if one keeps in tune it helps all to keep in tune.

Mankind is a living machine. It is made up of all the nations of the world. While all are in peace together all are the happier and the more secure; but as soon as any one of the nations makes a warlike attack on any other all the others suffer. A great war among the nations hurts those which are not at war as much in some ways as those which are at war, and the victors suffer as much as the defeated. The international orchestra is turned into a universal jangle, and all are disturbed and injured. It is the same in any community, in village, or in a city. When all are living and working in agreement and goodwill towards each other prosperity and happiness are secured to all, but as soon as any become disagreeable and quarrelsome it throws the whole into a sense of danger or insecurity. One man found to be suffering from a contagious disease, or discovered to be a thief, or immoral, none of the rest can feel safe; he is a danger to the whole.

How true it is that no man liveth to himself alone! The safety of society depends upon his condition, upon his cleanness of body, upon the disposition of his mind, upon his character and spirit. It is therefore the highest interest of society as a whole to do all that is possible to promote every means to secure the physical, mental, moral and spiritual health of all its members. Consequently as a collective instrument the whole community acts for all its members to save each from the peril of infectious disease by good sanitation. All are not safe from that danger unless each is made safe. When society is made to do its full duty to its constituent members it will adopt proper means to save each and all from mental and moral disease just as it does in some places to prevent certain diseases of the body. Foul conditions of life from slum dwellings and overcrowding of families, which can be prevented, produce bad mental and moral effects. The community can, when all its members agree in having the will devise means of preventing all that, and when we get a true kind of society, its individual members will be made as safe from moral poison as they will be from infectious physical disease. A Christianised Society regulating its affairs on the principle of loving one's neighbour as oneself can abolish all motive for self-seeking and sin, by the organised righteousness. None can be safe and permanently secure from the dangers and perils, the real evils of life, unless all are safe. So long as one is in a wrong condition no others are safe from his evil influence of body or of mind. Mankind is One. All are of "one piece." In this world or in any other the salvation of each from anything that imperils human welfare depends on the salvation of all. It is imperative, indispensable and inevitable that ultimately not one shall be unsaved, for all are members one of another and must share the same destiny.

---

## THE HIDDEN GOOD.

Like unto treasure hidden in a field,
Which, finding, one desireth to possess,
Accounting all the goods he holdeth less
Than this one good, for joy it can him yield,
So is the kingdom God hath secretly
Amid our earthliness, in the rough soil
Of worldly tasks wherein we delve and toil.

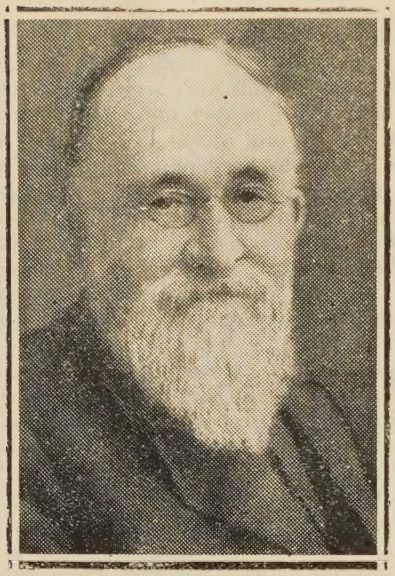
Set for our seeking and discovery.
And any day—perchance when least we feel
Our labour profiteth, and hands and eyes
Are weary of their search—He may surprise
The heavy hour and unto us reveal
When all our labour seems a vain employ,
The good that bringeth everlasting joy.

WILLIAM C. HALL.

---

The new Church of "All Souls" at Golders Green, was opened on Saturday, October 10th, by a special service conducted by the minister, Rev. E. Daplyn and Rev. Dr. H. Gow, with Rev. Dr. J. Estlin Carpenter as preacher. The estimated cost of the building is £6,870, towards which a total of about £3,250 is required to become clear of debt. Attendances at the first Sunday services were 70 in the morning and 53 in the evening.

# Rev. Henry Williamson, Dundee.



Rev. Henry Williamson, Dundee, died suddenly from a seizure, Friday, October 15th, after going his round of usual activities on same day apparently in his usual health. Only on the previous Sunday, October 11th, he was preaching in his Church commemorating his 60 years ministry at Dundee, from October 6th, 1865, when he conducted his first Sunday services in that city. In recalling that time he repeated the first sermon preached by him 60 years ago. He was the only person of the original worshippers present on that distant occasion.

Mr. Williamson had a remarkable career. Born at Godalming, Surrey, in 1839, he became a carpenter, at 18 went to the United States of America, returned to England on the outbreak of the Civil War, entered the Unitarian Home Missionary Board, Manchester, under Rev. Dr. J. R. Beard, as a student for the Ministry, where he completed a three years course of study. From thence he went to Dundee and entered upon that remarkably long and unique pastorate, ended at 85 years of age. In 1865 the Unitarian congregation had no home of its own, and assembled in a public hall, but in 1870 the present Church was erected at a cost of £1,700, and a later additional purchase of the feu or freehold for £950. The structure included two good schoolrooms. Between 500 and 600 people assembled at the stone-laying on March 12th, 1870, by H. Currer Briggs, Esq. Only a few days before that, some religious bigots had pelted Mr. Williamson with mud and stones on account of his Unitarianism. Rev John Page Hopps said, that " the best reply to stone throwing was stone laying." Mr. Williamson's ministry was eminently successful. Besides his congregational work, he and his helpers carried on a good Sunday School, and other connected institutions. During the whole of that 60 years he has actively kept the Unitarian flag flying. His missionary zeal led to his publication of a Unitarian Magazine, the first number appearing in June, 1883,—one of the precursers of " The Unitarian Monthly." He also compiled and published a Unitarian hymn book entitled " 188 Hymns for Divine Worship," for popular services, price one penny, in cloth, three shillings per dozen.

But Mr. Williamson's religious interest led him to initiate practical reforms in the public life of his adopted city for the uplift of the poor. He instituted free evening schools, and classes for the instruction of girls in domestic economy, was many years an active member of the Dundee School Board. He interested himself in the provision of meals for necessitous children, the supplying of free books, also the introduction of manual training in schools, and free evening classes for mill girls. He promoted girls clubs, and Sunday evening Schools for children who were not brought under other religious influence, and who needed to be kept off the streets. His efforts for the Jute workers led to the formation of the Dundee Mill and Factory Operatives Union, of which he has ever since been President. His various activities for his Church, and for the public welfare have been labours of love carried on with a kindly and genial spirit and a contagious cheerfulness which won people to him His congregation will miss his presence, and he leaves a gap in the public life of Dundee. His impress on our Unitarian Movement has been notably that of a brave missionary keeping on at a Scottish outpost in the face of every kind of prejudice and opposition and persisting until he has won public respect for his Church and the faith it represents. The public of Dundee honoured itself when they honoured him in August, 1924, with the presentation of his portrait in oils, to be hung in the permanent city portrait gallery, which now will serve to recall the memory of a brave man and a noble soul.

Mr. Williamson leaves five sons and two daughters, his eldest son being Dr. Henry Williamson, of the Canadian Fishery Board.

---

DEATHS.—Mr. Thos. Halliwell, Swinton, Manchester, September 18th, Mr. John Ellis Mace, Tenterden, Kent, September 19th, 76; Lt.-Colonel James B. Gaskell, Septemger 20th, Woolton, Liverpool, 77; Dr. James W. Russell, F.R.C.P., Birmingham, September 20th, 62; Miss Evers, Stourbridge, September 22nd; Mr. Russell Swanwick, Cirencester, September 24th, 82; Mrs. John K Wood, Gatley, September 24th; Mrs. Joseph Hill, Walkden, September 26th, 88; Mr. Richard P. Brindley, Hastings, September 28th, 83; Mr. James Walker, Wilmslow, September 28th, 63; Mr. W. H. Ryland, Leamington Spa, September 19th, 81; Rev. P. M. Higginson, M.A., Eccles, Manchester, October 2nd, 78; Mr. G. H. Harling, Scarborough, September 27th, 66; Miss Ann Harrison, Pudsey, October 3rd, 60; Mrs. Henry Turner, Keymer, Hassocks, October 3rd, 80; Mrs. Lindsey T. Badcock, Great Chesterford, October 12th, 76; Rev. Henry Williamson, Dundee, October 15th, 85.

# Our Duty to the Child.

Are we Unitarians doing our duty to our children in the matter of religious education? Is it not a fact that many children of Unitarian families do not remain attached to our movement when they are no longer children? Those who do continue in our fellowship and become active workers in the movement are usually such as have had the principles and doctrines of our Faith thoroughly instilled into them, either in the home by their parents or in the Sunday School by their teachers —or both. A Roman Catholic is reported to have said: Give me the children up to seven years of age and I shall be sure of them afterwards. His Church acts on that principle. The Catholic teaching is thoroughly ingratted into the young minds in their tenderest years when they are "wax to receive and marble to retain." It can safely be said that we Unitarians, in general, do not impart our faith in that systematic way. In that respect our children's religious education is largely neglected and we are not doing our duty by them.

The consciences of many of our people have been paralysed by a false notion of freedom, and by a foolish fear of theological dogmatism. Don't bias the child—say they; let religious belief wait till the children are old enough to judge for themselves, is the principle on which some of us go their way. But it is a delusion. The child judges as soon as it begins to think. It is forming its own judgments in every waking moment as soon as self-conscious experience is felt. The silence of parents and teachers gives a wrong kind of bias to the child's mind. The indifference of its elders speaks louder than words. Freedom, indeed! Duty—"stern daughter of the voice of God" gives no freedom in this. It bids the parent to give the child all the guidance possible in all the important affairs of life, and not the least in this most important of all. Theological dogmatism? There is none of that in good parental counsel and advice, nor in the instruction of the school teacher who talks of the Fatherhood of God. He who says to the child that God is Love, and that it is the truth that God is love, does not make the child a prisoner to that idea. There is no injurious slavery in that. The parent or teacher in our household of faith declares, that this is the best we know but if you ever find anything better you are free to embrace that better thing. In the meantime duty says—tell the child the best and sweetest thing you know about God, and about life—give the finest help and guidance you can to the child.

Our teachers in the Sunday School are not sufficiently trained to do that. The parents of our children in many cases say little or nothing to their children on this most momentous of all concerns. Our Churches seem too much afraid of being earnest in this most vital of all things. Is it not time to awake from sleep, and to be stirring more actively and with more definite aim and purpose in the blessed work of saving the children b fore they can be lost in agnosticism or orthodoxy, or what is worse, in gross materialism?

The man in the street may be inane enough to say—What does it matter? That is because he is blind. He needs a Saviour to come along to give him sight, or to go into a Church of the Saviour where he may find how much it does matter. We ought not to be blind. Yet it is a fact that we are too much so. Our eyes need to be opened to the blunt reality that we do not get hold of our children and therefore we do not retain them as they grow older. We can, if we will, but in the main, we don't. There is the sweet receptiveness, the great trustfulness, the fresh alert intelligence of the child nature, ready to be impressed—asking for it. Show it the picture and it will readily understand—the picture of the loving Father waiting to welcome the prodigal with the embrace, the kiss, and the rejoicing, and explain that the all-embracing love is God—who loves everybody. Describe the picture of the Good Shepherd going to seek the lost sheep and never ceasing to seek it until he finds it—and let the child see that it is a picture of the ever-seeking Father who will not let go his hold upon any one of his children because He loves them all not only when they are good, but always and for ever—and say—that is God, the ever-loving Father and everlasting Friend of all, and you are God's child sharing the God nature intended to grow so as to be like God.

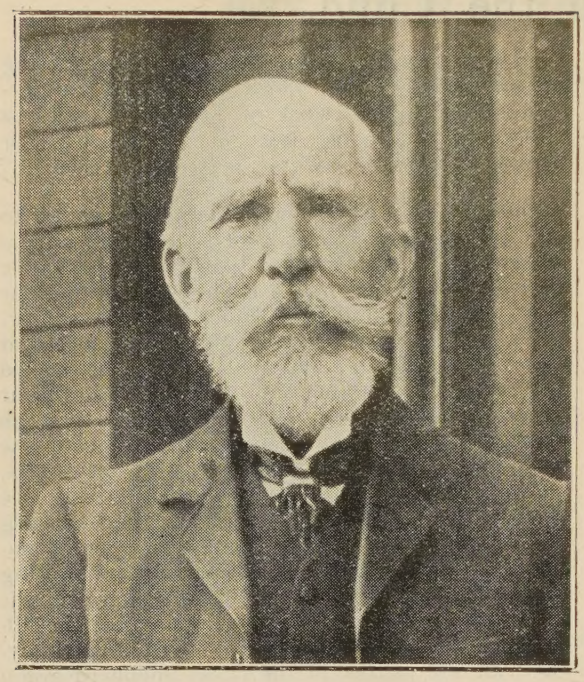
This matters very much for the welfare of the child, for its future safety and happiness in life, for its power to be the helper of others and to become the moral personal force for the well-being of mankind. So it matters much for the whole world of humanity whether that child shall be a Helper or a Hinderer in the way. And incidentally it matters greatly to the child and to the world of mankind that parents, teachers, and Churches shall be alive to their spiritual duty and that they give the child a firm grip of a Faith to live by, so that they may without difficulty keep permanent hold upon their affection. In this Magazine we have not neglected this duty, and we shall more and more diligently attend to its performance.

---

The Sale of Work at Halliwell Road Church, Bolton, October 7th and 10th, realised over £300.

At the Harvest services of the Newark Unitarian Church, there was an evening attendance of over 300.

The Manchester District Association of Unitarian Churches has decided to hold a large Bazaar in March, 1926, to raise £5,000. Mr. W. B. Milner, Booth Hall, Knutsford, Cheshire, Treasurer, will gladly receive donations.



# Mr. William Greenwood.

Mr. William Greenwood, a loyal Unitarian, died on Friday, August 28th, at his home Ashton-under-Lyne. In our July issue, 1923, p. 52, we published on the front page a picture of himself and wife taken at the celebration of their diamond wedding day at 82 years of age. His wife died in March last. He was born at Todmorden, removed early in life to Bacup, became attached to our Bethlehem Chapel, Newchurch; about 50 years ago he settled at Ashton-under-Lyne where he built up a prosperous business. He became a member at our Dukinfield Old Chapel of which he was a trustee for over 30 years. During a few years' residence at Blackpool he attended the Unitarian services at our North Shore and South Shore Churches. One of his sons, Ald. H. T. Greenwood, is ex-Mayor of Ashton. Mr. Greenwood was in his 85th year, and his remains were interred at the Blackpool Cemetery.

# Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

## XI.—THE ETHICAL CONCEPTION OF GOD IN THE LITERARY PROPHETS.

The Solitary Prophets were succeeded by the LITERARY PROPHETS, who not only uttered but wrote down their message. The first of these was Amos, who was the first to realise that Jahveh was more than the God of Israel, but had brought up the Philistines from Caphtor to work out his divine purposes (Amos IX., 7), and the Syrians from Kir. He and his successors had the vision to mark the growth of the power of Assyria, which they regarded as Jahveh's instrument to punish his rebellious people. Standing in the market-place of Bethel he dared to denounce the luxury of the great in his land as untrue worshippers of Jahveh, because they disregarded moral righteousness and contented themselves with offering sacrifices to him under the image of the "golden bull." He also foretold the destruction which would surely fall upon them, if they did not repent. Within but a few years Samaria, the capital of the little kingdom was taken, and its people so scattered that they have never been found again.

Hosea had a deeper message, though not less stern. His own wife had been unfaithful to him, yet on her repentance he took her back to his home, but not to his bed. Even so Israel like the faithless wife had forsaken her true husband Jahveh and would only escape doom, if she returned repentant to him. Moreover he is the first prophet to speak of Jahveh's LOVE for his people. It was he who said "I will have real love and not sacrifice" (HOSEA VI., 6.) Indeed the earliest of the Literary Prophets are stern beyond measure in their denunciation of the offering of sacrifices and the neglect of personal righteousness. Hosea is the tenderest of these prophets, but he never forgets to denounce sin and apostacy. Yet he contains a much surer word of promise and hope for Israel on the condition of real repentance.

Isaiah of Jerusalem took up the stern message of moral righteousness no less than the denunciation alike of needless ceremonial and positive idolatry. To him Jahveh was GOD OF THE UNIVERSE and all the other so-called gods of the nations were idols. He added a new thought in the picture of a Messiah of the House of David, who would ultimately deliver his nation from all their foes and from their sins. That this Messiah would be human is clearly seen from the passages referring to him which represent him as an ideal king. They have none of them the slightest reference to Jesus of Nazereth, though two of them have been applied to him. In VII. 14 the sign offered to King Ahaz is "Behold a VIRGIN shall conceive." The word VIRGIN has been

wrongly rendered It means the YOUNG BRIDE, and refers to a lady of the King's Harem. The prophet goes on to say "before that child shall know how to refuse the evil and choose the good, the two kingdoms shall be left desolate." Clearly then the prophet refers to some child who was soon to be born in his own time. Some think he refers to Hezekiah, which is quite possible. But it is strange that a doctrine should have been foisted into Christianity from a mistranslation and misinterpretation of this passage.

The second is found in IX., 6, where the wonderful child is to be called EL GIBBOR or HERO-GOD and FATHER OF ETERNITY. The first epithet simply denoted the MIGHT OF THE MESSIAH. The name JAHVEH appears in many Hebrew names such as JEREMIAH, where the last three letters are shortened from Jahveh. The word EL=GOD is similarly found in such names as Elimelech—"My God is King" and denotes only the majesty of the Messiah. Hence EL GIBBOR may be translated MIGHTY HERO, which is what it means. The second epithet is similar to the phrase "O King live for ever," and only denotes the lasting rule of the Messiah. It is of little use to press Oriental imagery of a distant time into the service of such a doctrine as Isaiah would have been the very first to reject.

# Dob Lane Chapel.

The congregation of Dob Lane Chapel has a long history dating from the time following the passing of the Act of Uniformity, 1662. Rev. — — Walker, Rector of Newton Heath, resigned his living rather than conform. The Old Chapel was erected in 1698, and was replaced by the present structure in 1879. One of the ministers,, Rev. Robert Robinson, who began his ministry at Dob Lane, in 1773, made himself so obnoxious to the congregation by extreme Calvinistic preaching that he rapidly dispersed them —a somewhat wealthy people. Refusing to resign, he secured possession of the trust deed and of the key of the place and kept it closed for three years. After much difficulty and legal expense the Chapel was re-opened in 1775. A long succession of ministers followed including Rev. Lewis Lloyd who afterwards left the ministry and rose into eminence as a banker, and his son, Lord Overstone, became a peer of the realm. Having an open trust both ministers and people developed into Unitarianism during the latter part of the 18th century. More recent ministers have included Revs. W. G. Cadman, Joseph Freeston, Hallidwell Thomas, George Knight, J. Morley Mills, J. Pipkin, and the present pastor is Rev. J. Horace Short. There is a considerable Sunday School with various connected week night institutions. Dob Lane Chapel has long been the centre of considerable influence in the life of the surrounding community.

## UNITARIAN STUDY CIRCLES.

It is of immense importance that our people, especially those who are approaching adult age,—should have a firm grip of our Unitarian principles and doctrines. We suggest that a study circle be established in connection with each Church, for a course of reading and discussion of a good text book on the history of Unitarianism. "A Short Unitarian History" by Rev. F. T. Mott, 1s., from Essex Hall, or "The Story and Significance of the Unitarian Movement" by Rev. W. G. Tarrant, B.A., 1s., Essex Hall, would serve. If any of the Churches which use this magazine will take the matter up seriously we will map out a course of study, provide a plan, and give book prizes to any who care to sit for examination and pass creditably It is quite possible that the British and Foreign Unitarian Association would co-operate in such a scheme. Names of those willing to join may be sent in to the Editor, 36, Avenue Road, Belmont, Surrey.

A Conference of our South London Churches was held at Stamford Street Chapel, October 6th, when Dr. Mellone opened the discussion with an address on "Organisation."

## FREEDOM,

"I call that mind free which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, respects a higher law than fashion, respects itself too much to be the slave or tool of the many or the few. I call that mind free which, in this confidence in God and power of virtue, has cast off all fear, but that of wrong doing, which no menace or peril can enthral, calm in the midst of tumults, and possesses itself though all else be lost. I call that mind free which resists the bondage of habit, does not mechanically repeat itself, and copy the past, but forgets what is behind, listens for higher and new monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions."

WILLIAM ELLERY CHANNING, D.D.

This is one of the distinguishing characteristics of UNITARIANISM.

The new session of Manchester College, Oxford, was opened October 12th, with an address by Rev. Dr. J. C. Flower, M.A., on "The Value of Psycology for the Ministry of Religion."

# The Unity Fellowship.

It is a fair estimate to say that for every copy of "The Unitarian Monthly" sold, there is on the average, not less than three readers. On that estimate this magazine has about 18,000 persons who are regularly interested in perusing its contents. Would it not be a good thing to link up all these in bonds of closer fellowship? If this could be done such a fellowship might be a powerful instrument of help in promoting the interests of our other denominational agencies. Our British and Foreign Unitarian Association is doing splendid work for the Unitarian Movement and deserves more backing from our people. The District Associations too can be assisted by more awakened interest and force behind them. In many ways the fellowship of our readers, organised collectively might become a great source of power for the propagation of our Unitarian Faith.

Here is a great opportunity. Whoso has that in his power has a sacred responsibility resting upon him, to use it for the Faith. That is how the Editor feels about it. In part, the Fellowship is ready-made to his hand. The Churches which use the magazine as a congregational organ with their own local Calendar cover, and systematically distribute and sell the copies to their regular subscribers, constitute an actual community of readers, as do other Churches who have regular monthly parcels of copies disposed of in the same way amongst their own people. And there is also a body of individual subscribers who get the magazine direct from the publisher, including those who live where there is no Unitarian Church, thus isolated from Church fellowship. What is needed is that they should all of them as far as possible be drawn together in closer fellowship for mutual help, and for such effective service as their collective strength may be able to supply. This can be realised by some simple plan of organisation on easy conditions such as are suggested, and set forth below these remarks. "The Unitarian Monthly" as the organ of the Fellowship may thus become increasingly helpful as its Agent, Reporter and Voice. An Annual Meeting of members, and delegates of branches could be arranged either in Manchester in College Week, or London at a convenient time, and each branch and district would arrange its own meetings. By this Fellowship, unused resources may be called into play which are not reached by any other of our Unitarian organisations. The co-operation of our readers is invited. The Editor will be glad to receive names of intending members.

A SUGGESTED CONSTITUTION FOR THE PROPOSED UNITY FELLOWSHIP.

OBJECTS.—(1) To unite Unitarians in brotherly fellowship. (2) To promote methods of mutual help in the Fellowship. (3) To organise means of propagating Unitarianism (4) To discuss matters concerning the furtherance of the Unitarian Movement, and the unity of society. (5) To help the advancement of international unity.

BASIS.—Free inquiry concerning the Unitarian Faith,—as belief in the idea of Unity; the Unity of God, the One Creator and Governor of the Universe, and Father of all mankind; the Unity of Man in world-wide Brotherhood and peace, by the practice of righteousness in all human affairs; the Unity of Man with God as the aim of Religion; or—concerning any matters of interest to the Fellowship.

METHODS....The establishment of Fellowship Circles or Clubs in every locality connected with a Church or not; regular meeting of each local circle or branch for the carrying out of the objects; the organising of Unitarian Book Clubs and courses of study of Unitarian principles; correspondence with isolated members; holiday parties and a Summer School; a winter Conference at a town or city Church, use of the UNITARIAN MONTHLY as the organ of the Fellowship.

CONSTITUTION.—(1) Membership: Any person 16 years of age or more who agrees with the basis, and who is a subscriber to the UNITARIAN MONTHLY through his Church officer or otherwise can be a member by payment of not less than sixpence or 1s. per year in addition to his magazine subscription. (2) Management: The affairs of the Fellowship shall be managed by a Committee including the minister of each Church which uses the Magazine with a monthly calendar cover, who is a member of the Fellowship, and any others elected by the members

BRANCHES.—A local Branch, Circle, or Club, shall consist of not less than seven members, who will appoint their own officers, each branch shall contribute not less than threepence per member annually to the headquarter's Treasurer of the Fellowship towards general organisation expenses; each branch whether attached to a Church or not should undertake the distribution of the Fellowship Magazine to its members, and to any possible subscribers, and endeavour to increase its circulation and branch membership as much as possible.

(4) THE ANNUAL MEETING of the Fellowship shall be held in the same month each year as soon as practicable, when annual reports shall be submitted, the Officers and Committee appointed, and any necessary business transacted.

P.S.—This statement and Constitution are provisional and subject to the decision of the members.

# The First Unitarian Church.

(Extract from a sermon by the Rev. R. Balmforth).

"Theophilus Lindsey preached his farewell sermon in the Church of England at Catterick, in Yorkshire, to a crowded congregation on November 28th, 1773. He was deeply loved, and the sermon was broken by their continual sobbing and weeping. Lindsey felt that he could no longer continue to preach in accordance with the creeds of the Church. He had marked out a course for himself. He went to London. He was very poor, but his wife had an income of about £20 a year. To provide for immediate necessities, says his biographer he had to sell most of his books. They took a lodging in Holborn, having a little room off the bedroom which served as coal-cellar, store-room, and study. Sitting on one pile of books he made another pile serve as a writing table. He was poor but happy,—his conscience freed from troubled scruples. A friend found him an auction-room in Essex Street, Strand, which he turned into a meeting room, and a few weeks later he opened the first definitely Unitarian place of worship in England on the 17th of April, 1774. Dr. Priestley was there for the opening, so was Benjamin Franklin, also a number of clergy and several London notabilities. His aim, as he said, was to establish a Church for the worship of God alone, leaving the mind to grow and develop, unfettered by dogmatic creeds or articles of faith, with even deeper and larger conceptions of God.

There were many Unitarians before Lindsey. John Bidle, John Milton, John Locke, Sir Isaac Newton and many others belonging to the Unitarian tradition But Lindsey's Church was the first Unitarian Church in England definitely so named."

# To Our Churches.

The following has been issued for the London District and South Eastern Assembly of Unitarian Churches:—

You will remember that a year ago, in view of the coming Centenary of the British and Foreign Unitarian Association, this Assembly advised the adoption of a Forward Movement effort on the part of all the Churches on the Roll. The suggestion was acted upon by many of our Churches, in several cases with the assistance of the Assembly.

It is felt that though the lessons of the effort were hard, it will be well to continue the effort during the autumn and winter of 1925-6, and for the encouragement of the Churches on the Roll the Assembly offers grants towards the cost of each approved scheme.

Advertising should be done carefully, systematically, and extensively; and it is most important that an appeal should be made to the loyalty of the local members to give time and energy to the efforts so that there shall be a strong nucleus of Unitarians present at all Forward Movement services and meetings.

Hardly any of our Churches can be brought too widely before public notice. Publicity has many advantages. Let it be our aim to advertise our message, our places of worship, and the work that is being attempted therein.

The world around us is feeling for the faith which is already ours; and the world stands amazed when it discovers that there exists a Church which is teaching and practising the simple undogmatic Christianity of Jesus of Nazareth. With the enthusiasm engendered by the consciousness of the Hundred Years of Work and Service of the B.F.U.A. we feel that the time is ripe for a further effort to bring to the knowledge of people outside our Church the message that is ours for the salvation of man.

If your Church does not wish to accept any help in doing this work, kindly let us know just the same what your special plans are—for the encouragement of others who may reasonably avail themselves of such help as the Assembly can render.

---

The following questions come from an orthodox source, but are equally to the point for some of our own people:—

What position in your Church do you occupy?
Are you an Attender or an Absenter?
A pillar or a sleeper? A wing or a weight?
A power, or a problem? A promoter or a provoker?
A giver or a getter? A worker or a worry?
A peacemaker or a strife creator?
A supporter or a sponger?

---

The session at the Unitarian College, Manchester, was opened October 7th, by the Principal, Rev. H. McLachlan, M.A., D.D., who gave a lecture on "A short-lived College"—Hackney College, 1786-1796.

The Annual Meetings of the Northumberland and Durham Unitarian Association preceded by sermons from Rev Herbert Barnes in the Church of the Divine Unity, Newcastle-on-Tyne, October 11th—were held on Monday, October 12th, when Mr. Kenneth M. Street, was elected President, in place of Mr. E. H. Coysh, who has served in that position for six years. There was an interesting Conference on "Disarmament," and also on "Our Message for the Present Age."

# The Women's League.

## THE LEEDS DISTRICT.

The tenth Quarterly Meeting of the Leeds District League was held at the Fitzwilliam Street Unitarian Church, Huddersfield, on Saturday, September 26th, 1925, representatives attending from:—Huddersfield, Bradford, Wakefield, Leeds, Dewsbury, Halifax, Lydgate, Hull.

There was a Meeting of the Executive, when an invitation to hold the next Meeting at Halifax was accepted.

A Devotional Service followed, conducted by Miss Johnstone, of Bury, who took as her text the words, "He came sweet influence to impart." She spoke of the part played by benign influences in the development of character.

After tea, the general meeting was held, under the presidency of Mrs. W. L. Schroeder.

Mr. Stanley Horrell, of Leeds, then gave a very stirring appeal on behalf of the League of Nations, and it was unanimously resolved that the Leeds District League should become affiliated to the League of Nations Union.

Miss Johnstone related her experiences on her recent visit to the Prague and Buda Pesth Unitarian Churches, and prefaced her address by conveying greetings from the Manchester and Bury District League.

At the Tuesday's service Mrs. St. John (U.S.A.) and Miss Johnstone gave Alliance and League Greetings to the service Mrs. St. John (U.S.A.) and Miss Johnstone gave Alliance and League Greetings to the congregation of 2,000, and told of the general work of these organisations,—Dr. Chapek translating.

The Delegates were also the guests at a Reception and Dinner, amongst those present to meet them being Bishop Farasky and his Rector, the head of the Czech State Church, who testified to the great work Dr. Chapek is doing in Prague.

The party broke up in Prague, some returning to England, others going on to Buda Pesth under the guidance of Dr. Cziki.

The Delegates were welcomed to Buda Pesth by the President and Secretaries of the Women's League. The Church, a very fine one, was filled to overflowing on the occasion of the visit, the singing being particularly good, the whole congregation joining in. Mrs. St. John gave Greetings from the British and Foreign Unitarian Association, and the Alliance. In response a young Hungarian theological student read an address of welcome to the visitors. Miss Johnstone spoke on League Work, and presented a Women's League badge to the Secretary. The congregation gave the Delegates a wonderful reception and hearing.

The Ministers at Buda Pesth, Dr. Cziki and Dr. Jozan, like Dr. Chapek at Prague, are handicapped in their work by want of large enough Halls or Churches to accommodate the crowds who flock to hear them, but they are striving hard to secure larger and more suitable meeting places.

Miss Johnstone and the other Delegates reached England feeling that they had made many new and good friends in the Faith, whom it was good to have met, and the British and Foreign Unitarian Association will be a very living organisation to them, after having seen some of the fine work it can and does perform.

A most hearty vote of thanks was passed to Miss Johnstone for her very interesting address, and the meeting closed with the Benedicion.

HELEN H. EAGLETON,
Hon. Secretary.

BIRMINGHAM DISTRICT: Eight branches were represented at the Annual Meeting held at Coseley, September 26th. Mrs. Shaw Brown conducted service; Rev. E. Rosalind Lee, of Leicester, spoke on "Gambling" and opposed raffling at sales of work and card playing for stakes or prizes After tea Miss Nettlefold presided at the business meeting, and there was a programme of music and recitations by the Coseley friends.

MANCHESTER DISTRICT: 176 persons were present at the autumn meeting held at Pendleton, September 26th, and 22 branches were represented. Miss Mary McDowell conducted service and Mrs. Roper spoke admirably on "Truth." At the evening meeting Mr. T. Fletcher Robinson made a plea for Unitarian propaganda, and Mrs. Robinson expressed the welcome of the Pendleton friends. A tribute was paid to the memory of the Rev. H. E. Dowson, and the usual votes of thanks were accorded.

VARIOUS: Our Ashton-under-Lyne branch arranged a full programme of meetings for September, including a visit to the Mottram League. At Coventry the League has lost Mrs. Bambrick, its President, through her departure to Australia. The Leicester Narborough Road League has had a Garden Party at the house of Mr. Ward, and has paid a visit to the Hinckley League. The Stalybridge branch had an outing to Matley, and has paid a visit to the Mottram League. The Evesham branch has had a Garden Party, and has also entertained the Midland District League. At Stourbridge the League had its summer meeting at Redcliffe, and has since arranged a good programme of work beginning with September. At Wakefield the branch met September 17th, and arranged its winter's work. At Gorton summer meetings were held, and there was a picnic to Hucklow in September. At Stannington the League had a meeting on September 24th. The Todmorden branch has suffered a serious loss in the death of Mrs. Hawksworth Barker, its president.

# For the Children.

BY REV. H. FISHER SHORT.

## "THE BOOK OF GOLD."

"Hello, chick, what's wrong with the world now?"

Coming in from business, Daddie found his wee daughter sitting on the hearth-rug and looking very seriously into the fire.

"I'm wondering about the Bible, Daddie," said Bessie.

"Then, don't wonder any more, sweetheart," said Daddie in his breezy way., "Let's go for a walk, instead. I'll get my meal and be ready for you in two ticks." The clouds vanished at once.

"Oh, thank you, Daddie." And throwing a kiss, Bessie simply flew away to change.

In rather more than a couple of ticks, a happy father and a very happy little girl were on their way to their friendly river whose path led into a favourite glade. What a gorgeous time they had! There were flowers to be plucked for Mummie, and birds to be named, and fish to be stealthily watched, and a hundred joys for seeing eyes and loving hearts.

By and by, the glade was reached and their very own bank was found and wonderful Daddie brought from his pocket a feast of fruit and nuts. Scores of times the same thing had happened; but the same thing was different every time; such a wonder-worker is love.

"I want to know, you know, Daddie?" Bessie reminded as she munched.

"Want to know what, sweetheart," smiled Daddie, knowing well enough that he was to be questioned about the Bible.

"Miss Binks told us in school, to-day, that the Bible is God's book."

"Well?"

"Well, is it?"

"What do you think, yourself, chick?"

"I don't know; but it doesn't look like God's book,."

"Why, dear?"

"Because it is like other books; besides, didn't Paul write some of it, and Matthew, and Daniel and ever so many more?"

"You are quite right, treasure. Because it was written by men, we ought to call it 'Man's Book.'"

"Then, why should Miss Binks call it God's book, as though God had written it?"

"For what she believes is a very good and, what I would call, a beautiful reason."

"Do tell me, Daddie," said Bessie, eagerly.

"Like many other people, Miss Binks believes that God uses the Bible to show men what He is like and what He wants them to do"

"But how can that be, when it was all written by men?" Bessie said, with a far away look in her eyes, which told Daddie that she was getting another question ready.

Instead of answering he waited.

"Didn't Dr. Nelson, who came to lecture last winter, say something about mistakes made by the men who wrote the Bible?"

"Oh, you little Unitarian," laughed Daddie.

Ignoring the remarks, Bessie argued, "If there are mistakes in the Bible, God couldn't have written it; and I don't see how He could use it without correcting the mistakes first." This made Daddie too happy to laugh. He kept silence, knowing there was more to come.

"But the Bible must be a special kind of book, Daddie, mustn't it? Why does the minister read it in the pulpit? And didn't Mr. Jones, who preached last Sunday, call it a book of gold?"

So quickly were these questions fired that Daddie had to laugh.

"Oh, Daddie, please tell me," said Bessie impatiently.

"Sorry, dear," apologised Daddie.

"You are quite right; the Bible is a very special book; it is read in the pulpit because it is the book of our religion; and it is called a book of gold because it is the best and greatest book in the world."

This set Bessie thinking again. Then came the question, "But what about the mistakes?"

"The Bible isn't all pure gold, dear; it is like a gold mine."

"You mean the gold has to be found."

Exactly, and a good deal of it is found very easily."

"I know, Daddie," said Bessie with some excitement, "such as the Parables—I like the Parables."

"And the Lord's Prayer," added Daddie.

"And those lovely stories in the Old Testament 'Bessie chimed in.'"

"Yes, and loveliest of all, the story of Jesus," said Daddie.

"What good men they must have been who wrote such beautiful stories," said Bessie quietly."

"They were, dear," said Daddie rising; "and because the Bible contains their stories, their poetry, and their many wise and loving words, and so helps men and women, and little girls like you, to be good and wise and loving too, we call it the "Book of Gold." As they walked home, Bessie's mind went back to Miss Binks.

"Daddie!" she said, after a little time of silence.

"Yes, dear!"

"I can't understand what you meant about Miss Binks—I mean about God using the Bible."

"That is rather hard for a little girl," said Daddie; "and I'm afraid I can't make it easy."

"Try, Daddie," said Bessie, squeezing Daddie's arm.

(To be continued).

# National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

## A GREAT PUBLIC DANGER.

In "medicated wines and patent medicines," a pamphlet published by the Temperance Council of the Christian Churches (Abbey House, London, S.W.1. Price 2d.), the Rev. C. F. Tonks calls attention to the Report of the Select Committee on Patent Medicines, presented to the House of Commons on the very day this country entered the Great War. During the war and its aftermath, the Report has been shelved, and Mr. Tonks has rendered a great public service in bringing it to light. The following statements occur in it:—

> There is a large and increasing sale in this country of patent and proprietary remedies and appliances AND OF MEDICATED WINES.
>
> Many secret remedies making grossly exaggerated claims of efficacy; causing injury by leading sick persons to delay in securing medical treatment; CONTAINING IN DISGUISE LARGE PROPORTIONS OF ALCOHOL; . . . or essentially fraudulent. This class of remedies contain none which spring from . . . . medical knowledge, but they are put upon the market by ignorant persons, AND IN MANY CASES BY CUNNING SWINDLERS WHO exploit for their own profit the apparently invincible credulity of the public.
>
> Grave injury is caused to the public by the existing large sale of medicated wines?

Mr. Tonks calls attention to the large percentage of alcohol (20 per cent. in some cases) which the so-called medicated wines contain. This means that such wines are as intoxicating as port, and more than champagne or sherry.

Very large sums are spent in advertising, and people are led to believe the wines are nutritive. As to this the Select Committee reported as follows—

> The quantity of meat extract is trifling and in any case is not nutritive.

In the course of evidence given before the Committee it was shown not only that advertisements of many so-called medicated wines and preparations are deceptive as regards their medicinal value, but also that NO HINT IS GIVEN OF THEIR ALCOHOLIC STRENGTH. What is the result? The Report tells us:

> "THERE CAN BE NO DOUBT THAT MANY PERSONS ACQUIRE THE DRINK HABIT BY TAKING THESE WINES AND PREPARATIONS, either knowing that they are alcoholic, since they can be purchased and consumed without giving rise to the charge of 'drinking,' or in ignorance that they are highly intoxicating liquors."

The public need to be warned not only against "medicated" wines, but also against other preparations containing a high percentage of Alcohol, without having any suggestion whatever that they are alcoholic. For one such preparation the following claim was made— . . . "Promotes rapid and easy confinement, ensures healthy, beautiful and bright children." ONE BOTTLE CONTAINED 68 PER CENT. OF ALCOHOL AND ANOTHER 60.3 PER CENT., with total solid matter too small to be weighed, such as might come from diluting the Alcohol with tap-water. ANOTHER PREPARATION CONTAINED 64.8 PER CENT. OF ALCOHOL. And an alleged cure for consumption WAS FOUND TO CONTAIN NEARLY 20 PER CENT. OF ALCOHOL. The Government chemist said "the samples are essentially mixtures "of wine and glycerol" (glycerine).

Well may the Report speak of "cunning swindlers" and of the "apparently invincible credulity of the public." Truly, "It constitutes a grave and widespread public evil." The evidence submitted to the Committee showed conclusively that many girls and young women drink these "medicated" wines, believing that they are harmless medicaments, with the result that drinking habits are introduced into a large number of homes, with disastrous results. IT WAS SHOWN, TOO, THAT THESE PREPARATIONS ARE CONSTANTLY BEING GIVEN TO CHILDREN IN THE BELIEF THAT THEY ARE SIMPLE TONICS.

The whole matter calls for the greatest possible publicity, and it is incumbent on all Christian men and women to make the facts known. The attention of members of Parliament, licensing magistrates, education authorities, teachers, health visitors, &c., should be called to this very important and very urgent matter.

E. F. COWLIN.

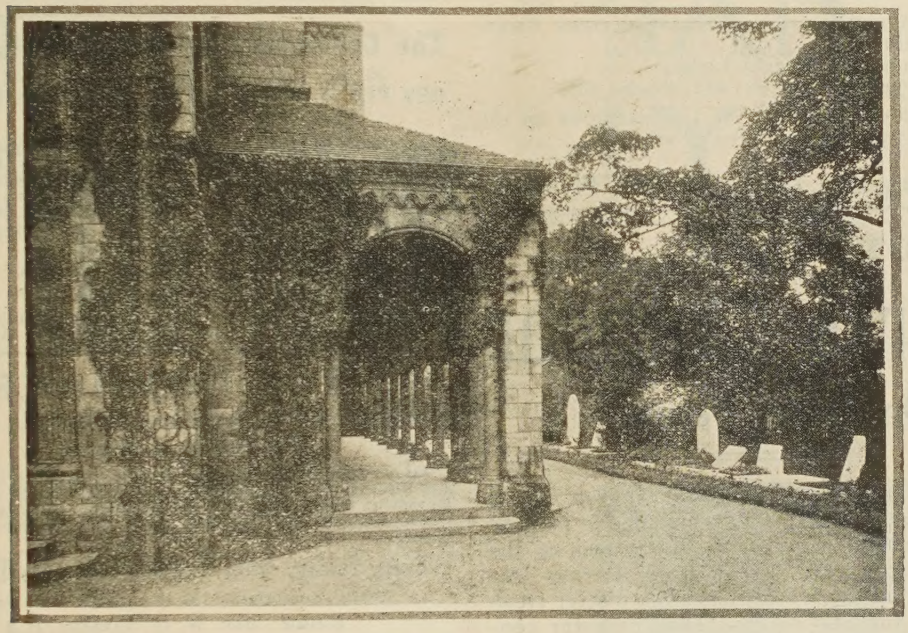
---

Letchworth, Garden City, has no drinkshops. It has held five Local Option contests, and every time the vote has been for prohibition. There is a People's House providing facilities for social intercourse, refreshments, entertainments and education, with cafe, clubroom, etc., in the title deed of which it is stated, that it shall not be used, nor any of its funds, for the provision of intoxicating liquors.

# The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

*Four Miles from Manchester.* *Tram Route: No. 46 from Piccadilly*



COLONNADE FROM ENTRANCE.

## —CREMATION.—

**C**remation is increasingly becoming recognised as saner and more fitting than earth burial.

**R**equire that your mortal remains shall not be a menace, when you yourself have passed on.

**E**ven after Cremation the little casket for the ashes could be buried somewhere with the usual Christian service.

**M**emory of the dead is a great help in life. Let the last memory be a beautiful one of purification by fire.

**A**pathy on so important a subject as Cremation arises from want of knowledge. Knowledge will cure apathy.

"**T**he most civilised and desirable method of disposing of the dead."
H. G. Wells, letter to "Daily Telegraph" 22 Sept., 1925.

**I**t is quite easy to be cremated, at less cost than a grave site, and memorial stone.

**O**bviates the necessity of large cemeteries, and labour involved in preparation of graves.

**N**umerous Medical Men describe Cremation as "the better way."

---

**Those who become members** of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

---

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

*The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.*

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

## TRANSACTIONS of the :: UNITARIAN HISTORICAL SOCIETY ::

Vol. III, Part 3 October. 1925

CONTENTS:

THE OLD HACKNEY COLLEGE, 1786-1796, Principal, H. McLachlan, M.A., D.D.

SOME UNITARIAN SHRINES ON THE CONTINENT. Rev. Earl Morse Wilbur, M.A., D.D.

UNITARIAN LITURGIES, Clement Edwards Pike, F.R. Hist. S.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION CENTENARY EXHIBITION.

RECORD SECTION, The Kenrick Letters.

Notes and Queries; Reviews and Notices, Etc.

Subscribers of 5/- receive a copy of TRANSACTIONS for the year of their Subscription.

Address:

**Rev. W. H. Burgess, 4, Ladysmith Road, Plymouth.**

---

## WHY NOT HAVE A

# Church Calendar

## On Easy Terms.

A minister said: "It costs my church 30s. a month for our four-page leaflet calendar to give away, and yet you can supply 100 copies of the Magazine with a Calendar cover having two columns of front page local calendar matter fresh every month for 14s. 6d." That minister consulted his Church Committee, with the result that they adopted the "UNITARIAN MONTHLY" with Calendar cover, at a saving to the church funds, and sold the Calendar with the Magazine at one penny per copy. One hundred copies sold, producing, say, 8s., can bring down the net cost of Calendar to 6s. 6d., and the Magazine gives it additional value as a good missionary and propagandist agent, and local standing advertisements on back page of Calendar would clear all costs and leave a profit.

Why should not your Church thus profit both ways by the adoption of the "UNITARIAN MONTHLY" with Calendar cover?

---

## Charles Darnay's Dickens Recitals

of two hours' duration (original adaptation).

**"Christmas Carol," "Cricket on the Hearth," "Nicholas Nickleby," and others.**

Secretaries write for List, Manchester Road, Chorlton-cum-Hardy, Manchester.

---

## WHY NOT HAVE A PENCIL DAY?

Pencils with special lettering for Bazaars, Sports, Building Funds, etc. Price List on application.

**GRETA PENCIL MILLS, KESWICK.**

---

## Central Postal Mission and Unitarian Workers' Union.

President: Rev. HELEN L. PHILLIPS. Hon Treas.: Mrs. PHILEMON MOORE
Hon. Secretary: Miss. F. HILL

**— UNITARIAN PUBLICATIONS FREE. —**

**"JESUS CHRIST" by Brooke Herford. "IMMORTAL LIFE" by Theodore Parker**

These Publications sent free, also information on Unitarianism. Apply by letter to:—Miss F. HILL, 154, Stepney Green, London, E1.

---

## The Christian Life and Unitarian Herald.

**ONE PENNY WEEKLY,** from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

*Cheques and P.O. Orders to be made payable to—*

**THE MANAGER, "CHRISTIAN LIFE."**

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

---

## THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

**Every Friday,** from Newsagents. **Price Twopence.**

Yearly Subscription 13s. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4

---

## LAWRENCE HOUSE

## 1 Essex Street, Strand, W.C.2

**HOSTEL** intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

---

## THIS MAGAZINE

IS PRINTED AT THE

## "Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF

THIS CLASS OF WORK.

**Printing of all descriptions.**

**Neatest Work. Lowest Terms.**

---

Rev. H. BODELL SMITH,

Newlands, Avenue Road, Belmont, Surrey, is at liberty to take Sunday Engagements.

---

## THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 10d. post free; 25, 1s. 9d.; 50, 3s. 6d.; 100, 6s. and carriage. Local Calendar Cover at extra charge.